PACIFIC SCHOOL

World Alliance News Letter

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A Beginning and A Prayer

We wish each of our readers might have been with us at the eventful meetings in Town Hall of New York City, June 16th to 18th. As a fellow delegate, you would have joined with many hundreds of others in attending the seven sessions of the Conference of Religion for the United Nations. You would have agreed that a significant beginning had been made in enlisting the moral and spiritual support of the world's living religions on behalf of the United Nations.

The meetings in Town Hall were a profound spiritual experience for all the delegates — college students, wounded veterans, housewives, club women, and churchmen, both clergy and laity. Men of many faiths had a spiritual kinship and a shared unity not unlike that felt by the early Christians at the first Pentecost. Here in New York, as nineteen centuries ago in Jerusalem, "they were all with one accord in one place." Differences of faith remained, as they should; but there grew from the Conference a unity of purpose and a common faith on behalf of the United Nations. It was a beginning. Is it too much to hope that the young men began "to see visions" and the old men began again "to dream dreams"?

A spirit of high purpose and dedication pervaded the three days' meetings. From the opening remarks of welcome by the Church Peace Union's president, Dr. Ralph W. Sockman, to the closing address by Dr. William Pierson Merrill, the sessions were marked by a sense of responsibility and earnestness. In the addresses of United Nations statesmen like Romulo, Hsia, Malik, McNaughton, and de Lozada, world citizens like Saito, Rohde, Hurst, Natarajan, Kenyon, Das, and Tanriover, molders of thought like Mumford, Overstreet, Kirchwey, Russell, Warburg, and DuBois, there was a consciousness of crisis. At the same time, however, there was none of the hysteria so prevalent in America today and, therefore, an effort to be constructive and creative. It was indeed a beginning, a noble and hopeful beginning.

What was done? The following pages of the *News Letter* give a glimpse of the Conference program, its content and its scope. Excerpts from some of the major addresses are to be found on pages two, three and eight. The Commission Reports, parts of which are quoted on pages four to seven, were "working papers" which will now be revised and, with the addresses, will be reprinted at a later date. The report of Commission Four on page seven indicates the direction our activities will take in these coming months and years. Here, too, is a notable beginning.

The Conference and its plans are in accord with the Charter of the Church Peace Union. Andrew Carnegie, in asking for interfaith action on behalf of world peace, wanted precisely this kind of pioneering. He, too, believed in "beginnings." When he endowed the Church Peace Union on the eve of World War I, he began a project which resulted in at least four major achievements: (1) The Church Peace Union fostered the Committee on Moral Aims of the War in 1917-18, (2) gave impetus to the world church movement and the resultant World Council of Churches, (3) held, in 1942-45, Win the War-Win the Peace Institutes all over America and founded local centers of international relations, and (4) sponsored the preparation and promulgation of the Catholic-Protestant-Jewish "Pattern For Peace" of World War II. These were remarkable beginnings.

And now new directions: The World Alliance for International Friendship Through Religion! Not merely "through the churches" but *through religion.* May the new World Alliance aid world peace as its predecessor gave strength to the ecumenical movement!

Yes, the Town Hall Conference was a beginning, a significant beginning. But it was more than a beginning. It was a hope. In deepest truth, it was a prayer. It was a prayer of untold millions who say: "We pray to One God. We are all His children. Why then can we not become one in our common quest for the peace of the earth, His one world?"

Such a prayer, impelled by the beginning this Town Hall meeting represents, was uttered, for you and for your fellow pilgrims of peace, at this Conference, by the Youthbuilders in their dramatic presentation, "Make History Bend Skywards to God":

The whole cause of the United Nations
Is a prayer uttered
By a planet groping for peace
That must surely come.
The UN is a prayer uttered
By a street urchin standing
In a doorway in Naples. . . .
By a farmer on the western plains of Canada. . . .
By a baker in Capetown. . . .
By a soldier in the Palestine hills. . . .
By a steel-worker in Pittsburgh. . . .
By a fisherman on the upper Yangtze. . . .
By a young mother in Bombay. . . .
By all of us in this hall. . . .

"Soberly and Without Bias . . ."

by Albert Einstein

Peace can be secured solely by the setting up of a supra-national organization, vested with the authority to pronounce, and with the power to enforce binding decisions. Without such a world government, a disastrous armaments race and ensuing war seem inevitable.

Can it then be said that America, since the termination of the war, has always been guided by a full awareness of these crucial facts and that she has exerted all her influence accordingly? Did we persistently endeavour to strengthen the authority of the United Nations and to promote the gradual transformation of that body into a world government?

There are many who, at this juncture, may point to Russia as the power which, by her obstructionist practices, made it impossible to follow this road, the only rational road, to organized peace. It may further be said by such persons that Russia's way runs diametrically opposed to our own, constituting an acute danger because her government is concentrated in the hands of only a few whose power is unchecked by democratic controls.

While there is uncontestably some truth in such considerations, they are but one facet of a complex problem which raises the following important questions:

Is it not equally true that any despotic regime is all the more bolstered in its home country the more that country is threatened from outside?

Is Russia really a greater threat to the United States than the United States is to Russia?

Which of these two countries, the United States or Russia, has suffered more from outside interference or indeed by foreign invasions?

Can one successfully attempt to contain the spread of an ideology — any ideology — by brute force?

Did we truly support in the countries within our sphere of influence the popular demand for social democracy and justice, or did we not instead coddle the obsolete remnants of a feudal order?

Let us all consider these questions soberly and without bias. Then, we shall by the same token, free ourselves from the hysteria that threatens to drag us into a preventive war.

It is, to be sure, exceedingly hard to conform to the Christian command: "Love thy neighbor as thyself." But anyone susceptible of religious feelings is in duty bound to strive for a sympathetic understanding of the anxieties and tribulations of his fellowmen. Were it only possible for all of us to live up to this less exacting demand, we would thereby gain the spiritual basis for the solution of our burning international problems.

It is in this spirit that I appeal to the Church Peace Union and to all of you to use your high authority and invaluable influence towards achieving these ends!

Moral Breakdown In Modern Life

by Lewis Mumford

The moral breakdown in our civilization has manifested itself in at least three ways.

Philosophically this breakdown discloses itself in a cult of nihilism: a cult which denies the fundamental discriminations between good and bad, higher and lower, which are the very basis of human development.

Politically the moral breakdown has brought with it the debasement of justice and the disregard of laws; and with this has come the re-institution of terrorism, torture, and compulsion as normal methods of political government. The cult of nihilism has thus issued into a cult of violence; and we should deceive ourselves if we clung to the belief that these evil results have appeared solely in totalitarian countries. Wherever secrecy is instituted as a method of protecting the state — as we have now instituted it in order to keep to ourselves the so-called secrets of the atomic bomb — wherever secrecy is instituted, I say, tyranny runs not far behind.

Finally we come to the social manifestations of the breakdown: the dissolution of the very basis of communication, communion and cooperation, not merely in wiping out previously achieved understandings, but in raising positive barriers of an almost impenetrable order, which operate against the interchange of opinions and the free flow of ideas.

But perhaps the forces most obstructive of morality in the modern world are those of mechanization and automatism: habits of working and thinking that deprive men of rational choice and alternatives: habits which exclude human feelings, human evaluation, human choice from the processes of production and that give him no alternative but to accept the product. In that way the machine has given the authority of science and the inexorability of its own manifest physical power to action which, morally speaking, may be irrational and life-defeating. So far from breaking through this automatism, war only reenforces it: indeed, historically speaking, the art of warfare is one of the great sources of regimentation, because before man can kill indiscriminately, whether in a slaughter house or a human extermination camp, he must first become an automaton, bereft of compulsions: in short, demoralized.

It is the very nature of our mechanical civilization to offset its many blessings by creating, as a condition for its prosperity, this automaton, this thoroughly demoralized man, the innocent or not-so-innocent bystander, devoid of any sense of responsibility.

Of Human Rights

by Harry Overstreet

The oldest battle of the ages is that of human rights. Wherever human beings have made any society at all, there has been — explicit or implicit in the arrangements of that society — the question of how many people should have how much self-release, self-determination, and consequent responsibility.

No division of rights has ever been simply arbitrarily declared. Not even the tyrant — political, religious, or economic — has been satisfied to say that he holds power merely because he can, and intends to

continue to hold it merely because he enjoys it.

Back of every division of power, every distribution of rights and privileges, *there stands some interpretation of human nature.* Where rights have been granted only to the few, the condition has been justified by the declaration that the "natural" thing is for a few to lead and for the many to follow: that this is therefore the happiest social arrangement for all concerned, leaders and followers alike. Where rights have been granted to the many, it has been only because a different assumption regarding human nature has been made convincing.

Back of the long battle for rights, in brief — back of the many clamorous revolutions, the eloquent declarations, the persecutions and suffering — this other less conspicuous battle is always going on; the battle to define the human nature that is in us.

Throughout history, there have been scattered figures who have had an extraordinary awareness of human potentialities as these are embodied in all individuals. Such figures have proclaimed the dignity of man; the right of every man to be respected; and, therefore, the right of every man to some measure of self-determination. These individuals of rare insight have been our great religious seers and our great political liberators.

Predicates For Peace

by James Warburg

In the field of foreign affairs it is clearly implied that, if the Marshall Plan is to succeed, it must be freed from the panic-inspired context of the Truman Doctrine.

In domestic affairs it is clearly necessary to substitute a positive policy for aimless drifting and waiting around for the so-called natural forces to eliminate the necessity for courageous decision.

We can succeed only if we carefully husband our strength and apply it purposefully at those points in the world economy where it will produce the maximum results, — precisely what we shall be unable to do so long as we continue our present pre-occupation with a fear-inspired negative anti-Soviet crusade.

What we need to learn with regard to Germany—and, for that matter, in all our dealings with the world beyond our borders—is that our road toward justice and freedom is not the only road. We need to rid ourselves of the notion that it is up to us to invent solutions—especially so long as our native genius for invention is beclouded by an over-riding fear of Russia and an over-riding anxiety to block whatever we conceive the Russian purpose to be.

What we need most is to rid ourselves of fear.

What we need is a positive policy for peace—a policy based upon humility as well as strength—a policy which seeks to guide rather than to lead—to help rather than to dominate.

(Continued on page 8)

On behalf of a host of organizations and individuals who join us in working for a better world, a world wherein war and want will be eliminated, we pay tribute this day to

HENRY AVERY ATKINSON

our beloved colleague in the cause of justice and peace for all men everywhere.

We salute him as a

LOVABLE SOUL, whose integrity, robust optimism, winsome humor, and unconquerable, forthright spirit have endeared him through the years to his associates and to countless persons in many lands;

PIONEER IN SOCIAL ACTION, especially in the first two decades of this century when he led in the historic effort of the Social Gospel to breathe life into the social teachings of Jesus and the Hebrew prophets;

ECUMENICAL STATESMAN, reflected in the leadership he gave to the Life and Work Movement of Protestantism which has resulted, during these latter years, in the formation of the World Council of Churches; inspired by a deep Christian faith to cooperate, under God, with believers in all faiths;

PROPHET OF WORLD ORDER, as a proponent first of the League of Nations and now of its successor, the United Nations; never an appeasing compromiser with the forces of evil; and ever in the vanguard with those who join their efforts to rid the world of the scourge of war;

FOE OF FASCISM AND DEFENDER OF HUMAN RIGHTS, both at home and abroad, zealous in redressing wrongs endured by the disinherited and the dispossessed, the homeless and the stateless; valiantly fighting aaginst prejudices — racial, religious, class, national;

CHRISTIAN FRIEND OF ZIONISM, one of the first to support the internationally sanctioned aspirations of the Jewish people for nationhood;

WORLD CITIZEN, widely-traveled exponent of the ancient truths this Conference of Religions interprets, trusted friend of statesmen and leaders of thought in half a hundred lands around the earth.

This citation is given to Dr. Atkinson on the occasion of the Conference for Moral and Spiritual Support of the United Nations

TO PAY TRIBUTE to his idealism, sincerity, and courage through three score years and ten;

TO HONOR HIM for his distinctive achievements during a half century of service to his fellowmen;

TO WISH FOR HIM strength and steadfastness of spirit in these decades that lie ahead, so that he may, by God's grace, continue this ministry to the churches at large and to the family of nations.

Inscribed in this year of our Lord, nineteen hundred and forty-eight, in the month of June on the seventeenth day.

Town Hall, New York City

American Association for the United Nations
American Christian Palestine Committee
American Jewish Congress
Church Peace Union
Commission To Study the Organization of Peace
Council Against Intolerance in America
Council for Social Action of the Congregational Christian Churches
Freedom House
Friends of Democracy
League For Fair Play
National Peace Conference
Pan-American Women's Association
Synagogue Council of America
World Alliance for International Friendship Through the Churches
World Federation of United Nations' Associations
World Jewish Congress

Commission I — "The United Nations and its Task"

We recommend that the following points be explored by member states in an open-minded manner through all possible avenues of approach:

1. Encourage all member states to base their foreign policy upon their United Nations obligations instead of resorting to unilateral action and using the world organization as an instrument to advance their own national ambitions.
2. Find a means to persuade the member states mutually to delegate a greater measure of their national sovereignty to the United Nations for the sake, both of their own ultimate security and world order.
3. Establish an international police force under the direction of the United Nations at the earliest possible time. All the nations, both great and small, should agree, upon the call of the Security Council, to contribute their quota of men and materiel.
4. Open negotiations to enable the Atomic Energy Commission to reconvene usefully and continue negotiations until a mutually agreeable plan for the control and inspection of atomic weapons is worked out. The Commission on Conventional Armaments should be reconvened and set to work as soon as possible.
5. Make further vigorous efforts to limit the veto by mutual agreement to enforcement action, thus insuring that the veto shall not be used in such instances as pacific settlement of disputes and membership questions.
6. Extend trusteeship to all strategic areas such as island bases and water ways.
7. Seek to find mutually agreeable methods for strengthening the United Nations and enlarging its responsibility so that it can gradually assume the obligations of world government under world law.

Economic and Social Questions

We realize that consideration of collective security cannot be separated from a consideration of economic and social questions. In no sense are the two mutually exclusive. In the long run any international measures which increase human rights and human welfare contribute to world order and therefore to collective security. We therefore make the following recommendations:

1. Urge all member states to give full support to continuous efforts on the part of the Economic and Social Council, its Commissions and the Specialized Agencies, to make an attack upon such root causes of war as ignorance, poverty, hunger for food and land, lack of raw materials, oppression, and fear.
2. Plan increasingly comprehensive multilateral action on world reconstruction through the United Nations so as to encourage mutual aid among all countries.
3. Extend self-government to all non-self-governing peoples as soon as possible. Place all non-self-governing people under the trusteeship system, in accordance with Chapter XI of the Charter.
4. Encourage all member states to support the work of all the Commissions and the Specialized Agencies. We especially urge at this time the ratification by member states of the Covenant on Human Rights when completed and the ITO Charter. Continuing efforts should be made to increase freedom of information throughout the world by comprehensive efforts through UNESCO and the Sub-Commission on Freedom of Information.
5. Devise ways, through the Economic and Social Council, of guiding constructively the struggles of peoples for greater economic security and social freedom.

Organizational Questions

1. Refer to the International Court all questions which arise in the various organs and agencies, on which there is a legal instead of a political basis of settlement.
2. Increase substantially the budget for the United Nations. The present budget should be made more adequate if the United Nations is to have the means to carry on its program for collective security and human welfare. The United Nations might well study the possibility of raising funds independently so that it need not rely wholly on support from member states.
3. Continue to seek mutually agreeable methods for amending the United Nations Charter so that the Charter, as a constitution for the world organization, will have within itself the means for progressive change.

Increased Public Support

1. Find methods of effectually encouraging the newspapers and radio commentators to provide the public with more complete and unbiased reports of United Nations activities, and to condition the minds of the people for international understanding.
2. Stress the positive achievements of the United Nations. The tendency to underline the failures of the UN and to take a negative point of view towards the organization creates a psychological atmosphere of frustration which increases, within the United Nations organs, the difficulties in reaching working agreements.
3. Give more comprehensive support to UNESCO as it seeks to educate the peoples of all nations for world citizenship.
4. Make more effective use of all educational facilities provided by religious groups, schools, colleges, voluntary organizations, and the mass media of communications — to the end that the vigorous support of the peoples of the world will be mustered *now* to undergird the United Nations.

Commission II — "The Moral and Religious Resources of Mankind"

What is meant by "religious and moral resources of nankind", the forces that *uplift* and *expand* the life of a people, that help individuals and society to attain heir highest development?

Religion is one of these resources. Scientific knowledge, philosophic truth are others. Likewise the arts and cultural riches of the different peoples: the great epics, drama, music, painting. Even the liberating aspects of economics and industry can be spiritual and moral influences as those elements, in their negative aspects, are dwarfing and brutalising.

In the past these agencies — supposed to guide and enlighten the people — have themselves frequently been in conflict. There have been antagonisms between he different world religions; antagonisms also between eligion and science, science and philosophy. Hence, onflicts within the individual and the society they nstruct. Psychologists and physicians, as well as priests nd ministers, know that world peace cannot be atained until these inner conflicts in our individual and ommunity lives are solved.

Dissensions and Antagonisms

Religion in the past has been one of the most frequent causes of war and fighting. Hindu and Moslem, ew and Arab, Catholic and Protestant, Mahyana — Hinyana Buddhist. The quarrels between Christians orm one of the blackest chapters of history. For enturies Europe was torn to pieces by these wars. The arly American colonies were riven by religious inolerance and religious bickerings. Hymns of the Christian church are saturated with the martial spirit.

Not only have wars been fought over religious questions and by religious people in behalf of religious principles but religion has played a leading part in very war in every era. Kings and emperors have rdered prophets to preach war and priests to bless it. Christians on opposing sides of two World Wars rayed each to the same God for the victory of their rms and the success of their nation.

Religion, then, it must be conceded, has been both cause of war and a means of fighting war; and has ften been used as a cloak to disguise the real purpose or which peoples and nations fought. The great question now is: Can religion be made as strong a factor or peace as it has been for war? To work for this, help ring this about, is the central aim and vital function f this Conference.

Bitter as the struggle between the different religions as been the dissension and antagonism between relion and science — two great servants of humankind nd sources of knowledge.

Science contradicts certain doctrines of the old rthodox Christian theology and certain legends that ave grown up within the mythologies and rituals of he Hindu, Taoist and Buddhist priesthoods. Science oes not contradict either the cosmology of the Vedanta philosophy of the Hindus (the belief of the intellectuals and higher type of religious teacher in India) — or the original pure philosophy of Jesus, the Buddha, Lao-tse, Confucius or Mohammed. Every year that science progresses it bears these out more completely as sound teaching and the wisest possible moral guides for the race.

It would probably be difficult — if not impossible — to get any two people in this Conference to agree on a definition of the word Religion. Some would say it represents our belief in God or a Supreme Being. Others would say it is our recognition of a Supreme Truth or state of consciousness — but not a person. Some would say it is our awareness of and contact with an impersonal Universal Mind.

Religion is the aspiring: man's consciousness of a higher state of life and effort to attain to it. His awareness that there *is* a higher than-human state to reach. His consciousness of contact and sometimes of complete union with that vast "Infinite" or "Universal" or "Divine" state. The great prophets and seers expressed that aspiration and experience each in his own place and time for the people of his special area.

There is only one answer to the overwhelming problems of the world today: a resurgence of moral power greater than material power. Our people must get back to the great foundation principles of religion. The moral laws taught by all our great prophets are as true today as thousands of years ago when they were uttered: oneness of life, interdependence and brotherhood among men, self-restraint and self-discipline, non-injury and non-killing, development of the highest rather than the lowest in man's nature, the building of an ideal society here on earth. These are basic teachings of all faiths.

The religions of the world standing together on these common principles held by all can be a strong unifying force instead of rivals and antagonists as in the past.

Practical Suggestions

The Commission recommends broad-gauge teaching of world religions as part of this training: especially in universities and theological seminaries. Study of the philosophies and deepest ideals of the different peoples is essential to understand some of the international problems and for better international relations generally.

The Commission suggests a study of "The Nature of Man" — with special emphasis on man's spiritual energies.

The Commission suggests experimental institutes along these lines: combining the leadership of experts in different fields — of religion, science, psychology, and channeling their knowledge in practical form to the people who today desperately need such knowledge and inspiration.

Commission III — "Religion and Human Rights"

Our creeds, our dogmas, our ceremonials vary greatly. But the aspirations, even the injunction of our faiths concerning human rights, have a deeply common denominator. The City of God has been variously pictured by the Eastern and Western religions. But the City of Man — the city of brotherhood and justice — has been glimpsed in remarkably similar terms by saints and seers of every land and age.

Despite the ethical and social teachings of the great religions, human rights have been more honored in the breach than the observance. Greed and fear and ignorance have stood obdurately athwart the path of righteousness. Despite them, however, some headway has been steadily made, some gain clearly registered.

In this slow advance toward human rights, religion has not been the only motive power. Secular forces, political influences, economic drives have played an increasingly significant role in recent centuries. Nor has institutional religion itself been uniformly equal to the great course it charted for itself. All of our faiths must earnestly question their own devotion in practice, if not in theory, to the full realization of human rights.

To achieve human rights as the cornerstone of lasting peace, we must instead acquire a degree of intellectual humility and a sense of personal responsibility, which alone can achieve inter-group understanding.

This will require education — or reeducation — both of our minds and hearts. It will send us back to the fountainheads of humility — the lives of the founders of every religion, Eastern or Western — to the divine humanity of a Buddha, a Moses, a Christ or a Ghandi.

The Democratic Potential

At the same time it will send us forward to full knowledge of the democratic potential for attaining and maintaining human rights. Such knowledge will comprise the areas of social and economic injustice, of racial and religious bigotry, of political tyranny and exploitation. It will also comprise the remedial measures suggested, or presently being attempted, to end these evils.

It will trace the beginnings of international cooperation in the League of Nations. It will consider such agencies as the International Labor Organization which indicated what might be done on a larger scale. It will analyze personal and group contact efforts such as the International Student Exchange movements.

Most important of all, there must be the most careful and detailed study of the United Nations and of its program and agencies seeking to establish and maintain human rights. Of these, the most significant is the Commission on Human Rights under the aegis of the Economic and Social Council. After several weeks' deliberation this Commission, on December 17, 1947, issued a Draft Declaration and Covenant on Human Rights. All nations are enjoined to cooperate with this Commission on Human Rights, although it is realized full well that the problem of national sovereignty rises to complicate the issue.

The enforcement of this International Bill of Rights can be no more effective than will be allowed by the strength of the United Nations itself. If the nations of the world show good faith in supporting the organs and agencies of the United Nations and in implementing its decisions, then we may expect a measure of success in enforcing the International Bill of Rights.

The enforcement of any International Bill of Rights will be useless, however, unless we are able to achieve in our various nations legislation needed to root out discrimination and oppression of individuals and minority groups. Such procedures must begin on a municipal, a state and national basis, and then be extended to international scope. As noted above, the United Nations must insist that human rights supersede national sovereignty.

International Bill of Duties

To this end, it is suggested that an International Bill of Rights be complemented by an International Bill of Duties. This, in effect, would be a Supra-International Law to compel individuals everywhere to respect the dignity of their fellow-men so that the latter may remain undisturbed in the enjoyment of the benefits granted to him by the International Bill of Rights. Such a Bill of Duties would provide juridicial means of enforcing its provisions and would establish a universally sanctioned moral code, whose transgression by individuals or groups would evoke both moral condemnation and legal action by the United Nations.

At the heart of this problem lies religion, for religion is the unifying, dynamic factor in achieving social justice. If religious forces are activated both in our country and throughout the world, they can make men aware of their essential oneness, and can inspire them to strive for the safeguarding of human rights. Religion can make men aware of their failures in the past and impel them to envisage the ideal toward which they should strive in the future. From religion came the impetus to assert human rights; and from religion should come the spiritual resources by which men may be encouraged, sustained and nurtured in achieving these rights.

Without the United Nations, human rights will be but a vain ideal. With the United Nations, strengthened and developed by all the nations of the world, the religious forces of mankind can move forward in achieving for all men everywhere, a standard of spiritual and material living which they sorely desire and which is their right as the children of One God.

Commission IV — "A Practical Program of Action"

The Commission accepts the definition of the moral nd spiritual resources of mankind, as presented in the eport of Commission II, in which science and philoso- hy are included as a part of the soul of religion.

The eleven great religions of the world are pre- ominantly responsible for promoting understanding, nd goodwill within the nations, as well as among the ations. There are, however, many other religious roups and agencies that must be included if we would ring together the full moral and spiritual assets of ankind in world wide cooperation to work for peace nd against war.

In making its suggestions Commission IV is assuming at among the various religions there will be found ndividuals who are sincerely interested in the further- ng of a better understanding between nations. Vhether official action in the interests of international eace is possible within a religion will depend upon any considerations, but even when taken, official ction will be more effective if it follows the line of roperly aroused public opinion.

In accordance with these considerations, the Com- ission makes the following recommendations to the onference as initial steps in a continuously develop- ng program on the part of the membership of the arious religions.

1. It is recommended that within the various geo- raphical or political units there be formed central ommittees composed of those of various religious ffiliations who are interested in furthering interna- onal goodwill and support, within their own areas of nfluence, of the work and progress of the United Iations.

Membership in such committees would not imply nity of religious belief, but only a common desire to aintain international peace. Their purpose is not at of the discussion of religion, but that of facing e practical problems involved in a primary purpose.

2. It is recommended that there be created an inter- ational organization made up of representatives lected by these national committees in the various ountries.

3. It is recommended that this Conference elect a rovisional International Committee of sixty persons uthorized to carry out the program as suggested in his report.

The World Alliance

4. It is further recommended that this Conference ote to accept the "World Alliance for International riendship Through the Churches", with its assets nd Councils, as the nucleus of the new world organi- ation. The World Alliance now has Councils in some welve nations, including six Councils in Europe; one n Canada, the United States, India, Japan, and a nucleus of a Council in China. Several of these Coun- cils are already established on an interfaith basis. All of them will be brought within the new grouping on this wider basis.

5. Further, it is recommended that this Conference vote to change the name of the world organization to World Alliance for International Friendship Through Religion. It is suggested that the office of the new organization be in New York and that it operate within the offices of the American Council of the World Alliance and the Church Peace Union. It is proposed that the new organization take over the affiliation now existing with the United Nations, and that it have an office at the headquarters of the Secretariat of the United Nations.

These provisions, if and when adopted, will become effective on July 1st, 1948, when the Provisional Com- mittee will take over all responsibility.

6. Plans should be made as early as possible for the holding of another and more comprehensive world conference within the next four years. Responsibility for this should be delegated to the Provisional Com- mittee, with authority to arrange the program, select the place of meeting, and provide financing.

7. At the world conference, as suggested in point 6, an International Committee should be elected; and a constitution, by-laws, plans and procedures adopted.

New Literature Recommended

8. It is recommended that the Provisional Committee arrange to prepare literature in which the moral aspects of war and peace are set forth. Such literature should be translated into other languages than that in which it is written, wherever needed, and circulated in cooperation with such of the above committees as shall be organized.

9. It is recommended that each national committee prepare literature particularly suited for its constitu- ency, which can be used in study classes and in other educational ways. This literature should emphasize the value of understanding and appreciation of the points of view of other peoples and nations, and should espe- cially emphasize the moral aspects of the issues in- volved in the discussions and agreements of the UN.

10. It is recommended that during the period of preparation for holding the proposed world confer- ence, interreligious local conferences should be held in different geographical centers of population. Such preliminary conferences should be chiefly concerned with drawing up memorials for the world conference, setting forth desired actions on the part of that body.

11. We recommend that the national committees, in all nations where there is a national Association of the United Nations, offer their full cooperation in car- rying out a common program.

(Continued from page 3)

Perhaps, in speaking of matters which concern the mind of man and the spirit of man rather than the state of man's physical well-being, I have wandered from my assigned theme. But the economic crisis and the spiritual crisis of our time are, I think, inseparable. There can be no freedom from want unless there is also freedom from fear. It is fear which turns fraternal cooperation into fratricidal conflict. It is fear which erects barriers, both physical and spiritual, to the free exchange of all the manifold products of human society.

We, as a nation, have less cause to fear than any other people on this earth. We, more than any other people, have it in our power to break out of the vicious circle of fear-inspired negativism which now drives the world inexorably toward disaster.

It is true that a physically sick world needs the support of our great material resources. But, even more a spiritually sick world needs the restoration of its hope, the reaffirmation of its faith, and the revival of its belief in the brotherhood of mankind.

Our strength as a nation—the strength upon which the world depends for recovery—rests neither in our wealth nor in our stockpile of atomic weapons, but in the great untapped reservoir of native faith and courage and kindliness which lies in the hearts of the American people.

"If With All Our Hearts . . ."

by William E. Burghardt DuBois

Fifty-eight nations have agreed on an organization whose main objective is international peace. We have not accomplished this (the aims of the Charter) in three years, and we had no right to dream that we could do this in three years or thirty. The world has been murdering its people in wars for 10,000 years and in the last thirty years has raised the deliberate mass murder of human beings to a tempo that threatens civilization. Three years is not enough to stop this universal war psychosis. We know that. But what frightens us is the fear that we are not even making progress toward this end.

If this fear is well-founded, what is the cause? When organizations fail or falter we too often rush to the conclusion that the fault is in the Charter, in the machinery of organization, when it is ten times more apt to be in the action and attitude of the members of the organization. This is surely so in the United Nations.

The failure has not lain in the misuse of the veto power by Russia. The exercise of a legal right is not abuse. The Charter granted this right of veto not simply to the demand of Russia, but at the demand — the insistent and continued demand — of the United States and Great Britain, neither of whom would have accepted the Charter on any other terms.

Most of the activities by the Charter was to be the work of the United Nations. The United Nations was to keep peace, stem rebellion, distribute relief. Every interference in this program by us weakens and discredits the United Nations and leaves us seeking to run the world, not by the unanimous consent of its leading nations but by our own arrogant will. When we charge that we cannot get necessary consent, the answer is that we may not immediately, or on peremptory challenge; we will never get it by threats and insults; agreement among men and nations comes slowly and with infinite patience, and inteligent action, but it can and will come if with all our hearts we truly seek it.

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